

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*"And they shall also teach their children to pray and to walk uprightly before the Lord"* (Doc. & Cov. 68:28).

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## NINETY-THIRD ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Concluded from page 339.)

ELDERS JOSEPH FIELDING SMITH and James E. Talmage were the first two speakers at the last session of the general conference, held Sunday afternoon, April 8th. President Heber J. Grant presided. The services opened with the choir and congregation singing, "Praise to the Man." Following the invocation by Elder Henry H. Rolapp of the Church auditing committee, the choir sang "Ye Saints Have Faith," the music for which was written by Professor A. C. Lund, who directed the choir.

Elder Smith in his opening remarks called attention to that section of the book of Moses in which it is related that God revealed the workmanship of His hands, saying there are many worlds which have been created and which have passed away. The speaker said the word of the astronomers is that there is one world so large it would fill the sun and would extend to the orbit of Mars. Though there are many worlds, they are means to an end, and not the end itself. God, he declared, is all the time creating worlds for the purpose of peopling them. As far as this world is concerned, man is the most important part of it. The great work of God is to bring about the salvation of His children and to reward each according to his works.

Continuing, Elder Smith said there was no question in his mind that God had much more interest in his children than it is possible for an earthly father to have, and that the love of God is far greater than that of an earthly father. It is recorded in the book of Enoch that God wept when he showed unto Enoch the progress of the world and the contention and disbelief that should attend the children of men in the latter days.

Elder Smith said he had been asked at one time if a father could have perfect satisfaction knowing that one of his children had been lost. His reply was that he was sure that father would be sorely grieved. This, he believed, is the position of the Eternal Father, when one of His children falls by the wayside. God works on natural principles, and cannot give to men that which they do not merit. Elder Smith said that in his teachings he had never been able to explain the gospel plan as an easy one. On the contrary, he tries at all times to impress upon his hearers the fact that the way is narrow and few there be that find it. If the work of saving souls is greater than other things then it is the duty of the members of the Church to engage in the work of saving souls. If the work of saving souls is great, what will be the feelings of those who, by their teachings, have caused even one soul to be barred from salvation?

Elder Smith said he desired to impress upon his listeners that those who stand up and declare that Jesus is not the Christ and deny his divinity are taking a responsibility that should cause them to fear and tremble, for he declared it will be hard with them and the punishment most severe. He bore a strong testimony to the divinity of Jesus Christ and to His mission upon this earth.

Elder Talmage, in his opening remarks, called attention to the covenant God made with Abraham, that through him all nations should be blessed, and that his posterity should at all times serve the Lord. God reaffirmed this covenant with Isaac and later with Jacob. At a time when all the rest of the world had gone after the worship of idols, Israel were known as Jehovah worshippers. The idols man makes are the workmanship of his hands, said the speaker, but the God of spirits is not the creation of man. Idolatry and paganism were never more rife in the world than they are in the year 1923.

Another thing which distinguished Israel from the rest of the world was that they were a Sabbath observing people and a tithed people, Elder Talmage declared. The Sabbath was the Lord's, and on that day His people were required to engage in His work. He said the same signs required of old are required by the Lord to-day. In closing, Elder Talmage urged strict observance of the Sabbath and the worship of the true and living God.

Following the address of Elder Talmage President Grant presented the general Church authorities and Church officers, who were sustained as follows:

President Heber J. Grant as prophet, seer, and revelator, with President Charles W. Penrose and President Anthony W. Ivins as his counselors; President Rudger Clawson as president of the Quorum of Twelve, and Elders Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard

R. Lyman, Melvin J. Ballard and John A. Widtsoe as the other members; Elder Hiram G. Smith as presiding patriarch; Elders Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young as the first seven presidents of seventies; Elder Charles W. Nibley, as presiding bishop of the Church, with Elders David A. Smith and John Wells as first and second counselors respectively; Elder Edward H. Anderson as clerk of the conference; Elder Joseph Fielding Smith as Church historian and general Church recorder, with Elders Andrew Jenson, Brigham H. Roberts, A. William Lund and Junius F. Wells as assistant historians; President Grant, President Penrose, President Ivins, and Elders Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, John A. Widtsoe, David O. McKay, Stephen L. Richards, Richard R. Lyman and Arthur Winter as members of the general Church board of education; Elders John A. Widtsoe, Stephen L. Richards, Richard R. Lyman, and Adam S. Bennion, general superintendent of Church schools, as members of the commission of education; and Elders Henry H. Rolapp, John C. Cutler, and Peter G. Johnston as members of the auditing committee; Professor J. J. McClellan as tabernacle organist, with Edward P. Kimball and Tracy Y. Cannon as assistants and Professor A. C. Lund as choir director, with B. Cecil Gates as assistant; together with all members of the choir and members of the general boards of the auxiliary organizations as they now stand and as they may be sustained from time to time.

"My King," a tenor solo, was rendered by James W. Jacobs. He was accompanied on the piano by William Nichol. Both are graduates of the state school for the blind, and students of the Latter-day Saints' School of Music.

Presiding Bishop Charles W. Nibley congratulated the Latter-day Saints and especially the trustee-in-trust of the Church on the fact that the Church is out of debt. He spoke of the fundamentals of prosperity and warned the people against encumbering debts. He declared that work is wholesome, and everyone should learn to make a living and perform the duties of life.

He reiterated President Grant's advice of Friday to stay on the farms, saying that it is wrong to leave the farm; it is wrong to mortgage it so heavily that it will be lost. He suggested that the average college graduate knows many facts, but is almost totally without a knowledge of how to do things. Bishop Nibley said that while he is proud of the excellence of the work of our schools, he regrets the lack of practical education. He said he thought there is a limit to all things, and we should not go school crazy. He declared it to be his opinion that a high school education supplemented with a two years' mission is superior as an education to that obtained in college.

He encouraged thrift, stating that the modern child knows practically nothing of thrift, self-denial or saving.

Elder Stephen L. Richards, who spoke next, continued the theme of Bishop Nibley. He urged moderation, saying that excesses cause much concern and worry. He said that moderation begets tolerance, which is the foundation of charity and sympathy. These, he said, bear fruit in love, the crowning attribute in man and God. In discussing economy he remarked that it is not necessary to forego the comforts of life, but to do away with waste. He defined thrift and economy as the proper care of things possessed.

Elder Richards urged the payment of tithes, stating, however, that it is not sufficient for a man to give merely a tenth of his increase. He should devote his time, his talents and his goods for the upbuilding of the kingdom of God. He said the policy of the Church is to foster education, the arts, and the fundamentals of prosperity. No one, he said, wants the saints to return to primitive modes of living, discarding modern conveniences. The wise thing to do is to live within one's means and stay out of debt.

Elder William A. Morton, recently returned from the British mission, was called to the stand by President Grant. He spoke of the falsehoods being told abroad about the Latter-day Saints, declaring that ministers and editors scandalize the "Mormons," and the people believe what is said. He rejoiced in his membership in the Church, and said he was thankful to be back again in Zion.

Elder Richard R. Lyman spoke of the marvelous foresight of President Brigham Young when he said in this valley, "This is the place." Elder Lyman said that this probably is not the place to make the most money, nor is it the place of greatest luxury. But, he declared, this is the place where are produced the best men and women in the world.

He said that in spite of his experience in the school room he is convinced that a mission is the best education a person can get. He urged parents to win the confidence of their children, and spoke for the interest of M. I. A. and the Scout movement, which, he said, makes men of boys.

Just before the closing hymn President Grant gave an impressive five-minute talk on "Responsibility." He quoted from the writings of Roger W. Babson and added his admonition to the saints that they realize and live up to the responsibilities which rest upon them. He voiced his blessings upon the people and said that after the closing prayer the conference would stand adjourned for six months.

After the choir sang "Then Shall Your Light Shine," the congregation sang the Doxology and the benediction was pronounced by Elder Peter G. Johnston.

## WOMEN OF THE BIBLE.

## VI. MARY AND MARTHA.

## WILLARD DONE.

THE two sisters of Lazarus, who lived with him at the little village of Bethany, just over the Mount of Olives from Jerusalem, are of great interest to us, because of the close friendship of Jesus for them. They were apparently independently wealthy, and lived in ease and spiritual contemplation.

This household is first mentioned in connection with Christ's visit there, probably on the occasion of his attendance at the Feast of Dedication at Jerusalem, a few months before his death. There seems no doubt, however, that he had known the family for some time before this visit. On this occasion the different dispositions of the two women are clearly shown. Martha proceeded at once to wait on Jesus and the other guests, busying herself with serving, and with directing the labor of the servants. Blustering about, her mind occupied with her multifarious household cares, she gave only casual attention to the group assembled in the spacious banquet hall.

There sat Jesus, delivering an inspiring, entralling discourse, while about him were grouped his listening, wondering disciples, and the other visiting Jews. In the midst of the group, charmed and thrilled even more than the others, sat Mary. Her whole soul was in her eyes, as they were riveted upon the face of Jesus, and all her heart was in his discourse.

Anxious to serve him, yet envious of the communion her sister was enjoying, Martha entered the room again and again, only to return to her active service of love. At length she must give vent to her feelings. Coming to Jesus, she tearfully said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore, that she help me."

For a man of less tact and wisdom than Jesus had, it would have been a very difficult situation. But as was usual with him, he turned it into an occasion for teaching an important spiritual lesson. He knew how necessary was the work which Martha was doing, as all work pertaining to our physical life is important. Therefore, he did not desire to rebuke Martha, but simply to impress upon her mind the fact that the physical life is not alone or chiefly important. This lesson he felt that Martha especially needed to learn. Therefore he gently remarked, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part which shall not be taken away from her."

The spiritual life and activity which was so strong in Mary was the "one thing needful" to Martha, in order to complete her

nature. That characteristic once acquired and cultivated, it could not be taken from her, for it would pertain not only to time, but also to eternity. Let Martha acquire this spirituality, at the same time remaining sufficiently careful of the comfort of her guests, and there would be but little lacking to the perfection of her character.

The lesson is an important one to all who are so fully engrossed in their temporal affairs as not to be able to devote themselves to spiritual development. Therefore, the remark was adapted to Martha. Whether or not he considered it appropriate to impress upon Mary the necessity of sharing her sister's household duties, we do not know. Perhaps that part of the lesson was not taught at this time.

The same difference of disposition was manifested by the two sisters on the occasion of Christ's raising their brother Lazarus from the dead. When Jesus arrived at Bethany after the death of Lazarus, Martha impulsively ran out to meet him, half rebuking him for not coming sooner. Mary, on the contrary, sat in the house, calm in spite of her sorrow, and full of faith. Nor did she leave the house until Martha had met Jesus, and returned to her with the suggestion that he desired to see her. Then she rose quickly and went to him; and together all the company proceeded to the sepulchre, where the notable miracle was performed.

In this incident the impulsive activity of Martha and the quiet pensiveness of Mary are again illustrated. Yet neither of the women is unfavorably revealed to us. Each in her way was a sincere friend and worshiper of Jesus. It is to the discredit of neither that one manifested her devotion by actively ministering to him, and the other by listening with adoration to his words. One manifested the worship of earnest, loving labor, the other the worship of pensive, listening meditation.

There is need in the world of Marys and of Marthas. Both types are noble, and each has its place. But the final lesson which appears to me in the incidents so far related of the two women, is that it is well for seasons of active service and of meditative devotion to be common to every nature. She who is lacking in either of these capabilities, should cultivate the "one thing needful" to her nature.

The last mention made of these two sisters is in connection with a most touching and instructive incident which occurred at Bethany a few days before the crucifixion. Jesus and some others were enjoying the hospitality of Simon, a leper whom doubtless Jesus had cured of his infirmity. As they ate, Mary came in with a box of ointment, with costly perfume, and poured it on Jesus' head, while the odor of the ointment filled the room. Some of those present, and particularly Judas Iscariot, objected to the waste of the costly ointment, excusing their objections with a plea that it could have been sold and the money given to

the poor. The answer of Jesus was a double approval of her act. "The poor ye have always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial." Then he added the prophetic words, the fulfillment of which has been constantly recurring through the centuries: "Verily I say unto you, wherever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

This was the last act of kindness, publicly mentioned, which the loving Mary had the privilege of doing for Jesus, and it was then, and has since been more prominently and reverently mentioned than many more pretentious and costly favors. Its very simplicity and loving purpose have kept it in memory after merely perfunctory services done for him have passed out of mind. And since Mary was not permitted, with Magdalene and the other women, to carry spices to the deserted tomb, and there witness the first evidences of the resurrection, it was fitting that she should perform upon his body, before the great change had been wrought, the official anointing for the burial.

Some Bible commentators have expressed the opinion that Mary of Bethany was "the woman who was a sinner," who anointed Jesus, washed his feet with her tears, and wiped them with the hair of her head, on the occasion of his eating with one Simon, a Pharisee, as related in Luke 7:36-50. Without entering into the details of the controversy which has prevailed on this subject, I would merely say that it seems more reasonable that the incidents are not identical, and that this sinful woman was not Mary of Bethany.

### "I SHALL NOT PASS AGAIN THIS WAY."

THE bread that bringeth strength I want to give,  
The water pure that bids the thirsty live :  
I want to help the thirsty day by day :  
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,  
The faith to conquer crowding doubts and fears.  
Beauty for ashes may I give alway :  
I'm sure I shall not pass again this way.

I want to give good measure running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away :  
I'm sure I shall not pass again this way.

I want to give to others hope and faith,  
I want to do all that the Master saith :  
I want to live aright from day to day :  
I'm sure I shall not pass again this way.

—ELLEN H. UNDERWOOD.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

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THURSDAY, JUNE 7, 1923.

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## EDITORIAL:

### LATTER-DAY SAINTS AND THE HOME.

PERMANENT homes in which sweet contentment abides are the strength of any nation. As contented individuals living in unselfish and loving communion make the happy homes, so contented, peaceful homes make the progressive, peaceful community; and groups of such communities constitute a peaceful, progressive nation. The perpetuity of our modern civilization depends upon well-ordered, well-governed homes.

Such homes are not dependent upon wealth and affluence. Indeed it is often in the humblest homes that the most binding elements and the most lofty sentiments are found. "The ties that bind the wealthy and the poor to home," says Charles Dickens, "may be forged on earth, but those which link the poor man to his humble hearth are of true metal, and bear the stamp of heaven. The man of high descent may love the halls and lands of his inheritance as part of himself, as trophies of his birth and power; the poor man's attachment to the tenement he holds, which strangers have held before, and may to-morrow occupy again, has a worthier root, struck deep into a purer soil. His household goods are of flesh and blood, with no alloy of silver, gold, or precious stones; he has no property but in the affections of his own heart; and when they endear bare floors and walls, despite of toil and scanty meals, that man has his love of home from God, and his rude hut becomes a solemn place."

But more solemn and even sacred become the walls of the humble house which the inmates call their own, and in the erection of which love and happy anticipation marked the laying of every stone.

With these thoughts in mind, is it not significant that the highest percentage of home-owners of any people in the world is found among the so-called "Mormons"? Out of 22,662 farms in the State of Utah seven-eighths of them are operated by the owners. This fact prompted the *Country Gentleman*, a reliable, dignified, and widely-circulated magazine, to suggest that "Utah should be called the Home Owner State."

But Dr. Thomas Nixon Carver had even more than the home-owning fact in mind when he said: "I have been in Utah a number of times, and I have frequently thought that there was the best

place in the world to study the science and art of nation-building in the field."

In the heart of every true Latter-day Saint, therefore, there will be found a responsive chord to the appropriate and beautiful message sent by the Queen on Empire Day to the children in the elementary and secondary schools throughout the British Commonwealth. Not only the children, but men and women of all lands would do well to heed the simple yet sublime admonition Her Majesty gives in regard to the making of happy homes:

"On this day of memory and hope, which is also the birthday of good Queen Victoria, this is my message to you, the daughters of our world-wide family of nations and peoples.

"Think always of what you can do to make your homes happy, and how you can best prepare yourselves to make happy homes for the generation of children which will follow you. In our vast empire there are many kinds of homes and many different customs. The home which fosters clean minds and kind hearts is God's temple, and the spirit of the good home, whether it be rich or poor, is one of the best things in the world. You can learn many lessons at school which will help you to become wise and useful citizens of the British Commonwealth; but you can learn and practice nothing better for yourselves and all the members of the great British family than the simple lessons of love, kindness, and unselfishness, which in cloud or sunshine are the strength and beauty of life."

Latter-day Saint members of the British Commonwealth rejoice in this worthy message from their Queen; for, with them, home, motherhood, fatherhood, childhood, are cherished words. In the mind of every true member of the Church of Jesus Christ of Latter-day Saints, these terms are associated with the eternal principles and ideals of the Gospel Plan of Salvation. They are entwined in his affections with all that is pure, and true, and beautiful. The sordidness and baseness, the licentious practices with which calumny has associated the word "Mormon" are elements that can no more exist in the true Latter-day Saint home than the devils of hades can live in heaven. On the other hand, Love and Unselfishness there find a congenial abiding place. Where fatherhood is honored, where motherhood is revered, and where childhood is cherished—there is found the peaceful, progressive community, the bulwark of democracy, the nucleus of the Kingdom of God.

The ideals of the Latter-day Saints in regard to home are reflected in the last words spoken by the late President Joseph F. Smith to his children to whom he was bidding his earthly farewell:

"When I look around me, and see my boys and girls whom the Lord has given to me, and realize that I have succeeded, with His help, in making them tolerably comfortable, and at least respect-

able in the world, I have realized the treasure of my life, the whole substance that makes life worth living."

In every well-ordered home in the Church of Jesus Christ, the glad free spirit of childhood is led to honor its country and to worship its God; and every man who understands the Gospel, sees in the home the nucleus of eternal companionship and everlasting joy.

D. O. M.

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#### MINUTES OF THE SCOTTISH CONFERENCE.

THE Scottish annual conference was held in the Masonic Hall, 30 Abbotsford Place, Glasgow S. S., Scotland, Sunday, May 7th, 1923. President David O. McKay, Sister Emma Ray McKay, Elders David L. McKay and David W. Goddard, all of the Liverpool office; President Joseph E. Wright and Sister Katherine G. Wright, of the London conference; and Elder Elbert R. Curtis were in attendance, as were President John B. Cummock, Annie R. Cummock, and all the traveling elders of the Scottish conference.

The first session commenced at 10:30 o'clock by the congregation's singing, "The Day-dawn is Breaking," followed by the invocation by President John Hunter, and the sacrament song, "How Great the Wisdom and the Love." The sacrament was administered by Brothers James L. Graham and Donald Gray.

Opening remarks of welcome were given by President John B. Cummock.

The concert recitation for May was rendered by the Primary and Kindergarten classes; "My Sabbath Home" was sweetly sung by Jessie Cooper of the Glasgow branch; and Jean White recited the poem, "Give to the World the Best You Have." The Primary and Kindergarten classes then gave a concert recitation from John 1:1-18. This was followed by Matthew 1: 16-20, repeated by Nellie Blake. "Dear to the Heart of the Shepherd" was beautifully sung by Dolly Houston and Govin Percy, Jnn., of the Edinburgh branch, and the 13th Article of Faith was repeated by George Easton, after which Nancy McDonald recited the poem, "A Little White Rose."

The 89th section of the Doctrine and Covenants (the Word of Wisdom) was recited by Isabella Wilson of the Edinburgh branch. President John Hunter then conducted the Primary and Kindergarten classes in singing, "Oh, I Had Such a Pretty Dream, Mamma," and Sister Janet Blake followed with a short talk on Sunday-school work, commenting on the great opportunity the Latter-day Saint children have to learn the Gospel of Jesus Christ. Samuel Crawford recited the testimony of the eight witnesses of the Book of Mormon.

The congregation listened with rapt attention while President

McKay brought back memories of his labors in Scotland twenty-five years ago, mentioning the names of many of the saints with whom he was well acquainted, and the experiences and good times they had together, and saying, "It seems but yesterday since I was here." With excellent attention the children listened to the story of the life of Helen Keller and the tale of a millionaire who was willing to give thousands of pounds in exchange for good health. Telling the children they were all millionaires, he terminated his remarks by reading the poem, "Gratitude."

The morning session was brought to a close by the singing, "Count Your Blessings," and the benediction was pronounced by Elder George G. Campbell.

At 1:15 o'clock an officers' and teachers' meeting was held, in which President McKay explained how a great deal of prejudice can be overcome through the saints' living righteously and working with the aim of the European mission for 1923.

The afternoon session commenced at 2 o'clock. The congregation sang, "The Spirit of God Like a Fire Is Burning," and the invocation was offered by Elder John C. Bell.

Elder Marquis I. Batty expressed his gratitude for being called as a servant of God in this missionary work. He related briefly the building of Zion, and closed his remarks by bearing a strong testimony of the truth of the Gospel.

Elder Gordon L. Weggeland spoke on the pre-existence of the spirit, and stated that as intelligences we were allowed the privilege of taking upon ourselves mortal bodies. There is only one way into the kingdom of heaven, and that is through obedience to the laws and ordinances of the Gospel of Jesus Christ.

Elder George G. Campbell spoke on faith and the personality of God. He urged the saints to live the Word of Wisdom and to keep their tabernacles fit abodes for the Spirit. Brother Campbell told very interestingly several experiences in which his guardian angel had prompted him on his previous missions. He closed his address by bearing a strong testimony of the divinity of missionary work.

Elder Harvey H. Glade contrasted this conference with the first conference held in the Church in 1830, and told how the work of the Lord has spread throughout the earth by the active work of missionaries. He said that the prophecy of Jesus Christ that the Gospel would be preached in all the world before the end comes is now being fulfilled by the Church of Jesus Christ of Latter-day Saints.

Sister Margaret Mellbanks, of the Edinburgh branch, favored the congregation with a beautiful solo, "Guide Me to Thee."

Elder John C. Bell was the next speaker. He said that the Gospel of Christ has been restored in its entirety, and that we should be a happy people in serving God through carrying this glad message to all nations. The time is drawing near when all

kindred, tongue, and people will hear the Gospel. The Gospel is "the power of God unto salvation to everyone that believeth."

Elder George S. Taylor told of the similarity of the work of Joseph Smith with that of the Saviour, saying that Christ found perverted doctrine in the world, and Joseph Smith did the same. Interesting examples were given illustrating the subject. People to-day do not accept Jesus Christ as their Redeemer, he said.

Elder Donald E. Rose explained the unsettled condition of the various sects in the world to-day. Using the Saviour's parable of the laborers in the vineyard, and the story of the philosopher's meeting three workmen with three different aims, he told of different ideas people have of salvation.

Elder Glen A. Finlayson then related some of his experiences while laboring in Edinburgh, urging the saints to respect the latter-day prophets.

Elder Osmond O. Jorgenson bore his testimony of the Gospel, and related the experience of an elder's meeting with a minister of the Christian world, who ridiculed the elder for his belief in Christ and the restored Gospel. He told of Emerson Hugh's giving to the world his honest opinion of the people in Utah. We are as lights upon the hill, he said, and by living up to our teachings we shall overcome prejudice.

A vocal solo, "Saviour of the World," was rendered by Elder David W. Goddard.

Sister Annie R. Cummock bore her testimony of the Gospel, and said that she had enjoyed her work in the mission field.

Elder David L. McKay told of inscriptions he had noticed in the Edinburgh museum on a facsimile of a column carved by the ancient inhabitants of America—hieroglyphics which lend another proof of the authenticity of the Book of Mormon. Many reject the Book of Mormon, he said, but archaeological discoveries prove little by little that this work is true.

Sister Emma Ray McKay told of the great desire she had always had of visiting Scotland, the land of which she had heard so much, and she mentioned how the pleasure of the realization of that desire has been equal even to her high anticipations. She quoted James' definition of pure religion, urging the Relief Society sisters to live pure and righteous lives, and to visit the fatherless and those in need. She illustrated the truth that happiness comes through serving the needy. Sympathy was the base of her theme, and she encouraged the Relief Society workers to be faithful in the discharge of their duties, and to build up their organizations. Sister McKay brought her remarks to a close by reading the poem, "The Lesser Ministry."

The congregation sang, "How Firm a Foundation," and Brother James L. Graham offered the benediction, ending the second session.

At 4:15 o'clock Sister McKay held a meeting with all officers

and teachers of the Relief Society, while President McKay called a meeting of all the traveling elders, giving them valuable counsel pertaining to their missionary work.

The evening session commenced at 6:30 o'clock, with the song, "An Angel from on High." The invocation was offered by Brother Robert McQueen, and "We Thank Thee, O God, for a Prophet" was sung. President Cummock read the names of the general, mission, and conference authorities, who were all unanimously unstained.

President McKay announced the release of Elder Frank W. McGhie. Elder McGhie then bore a strong testimony of the Gospel, and said he was thankful to God that the privilege of laboring in the ministry of the Church of Christ had been given him. He closed his remarks by reciting the poem, "The Elect of Elohim," by Elder Orson F. Whitney.

Elder Goddard spoke on the spirituality of the missionary work, saying that we must show the plan of salvation to the many good people in this country, and mentioning the apostasy and the restoration of the same Gospel that was preached by Jesus Christ. He stated that ninety-three years have elapsed since the Church was organized, and now its organization is the most perfect upon the earth. A great blessing in this organization is that every member can be a humble servant of God, he said. He encouraged the saints to do missionary work, and to work diligently and collectively with the traveling elders.

Elder Curtis was the next speaker, and he gave an interesting talk on the only true Gospel. Relating the pioneers' journey to the land of Zion, he told of the moral laws they obeyed, and how through obedience to these laws they were blessed. Repeating the slogan for this year, he proved that Latter-day Saints to-day still believe in pure living, and in a code of high moral laws.

Sister Katherine G. Wright told of many experiences of her labors in the Scottish, Nottingham, and London conferences, including an interesting story of the conversion of a member she recently met.

President Joseph E. Wright related interesting experiences of his labors while in Scotland, and spoke of the value of distributing our literature. He told of the value of tracting, and gave a descriptive story of an experience he had had while traveling through southern Utah, when he met a certain family that had been converted by accepting a Gospel tract. He closed his talk by saying that we can never tell what one tract will accomplish; let us convert souls.

President McKay then held the congregation spellbound for the remainder of the time. His mind was carried back to experiences in Scotland twenty-five years ago. He related incidents that occurred on his first mission, and said he could not refrain from mentioning reminiscences. He exhorted the saints to call upon

the Lord, that He might open up the pathway for them to walk circumspectly. He will guide us over the difficulties that beset our pathway. President McKay then gave the example of an old engineer who drove his locomotive at night, having a powerful headlight, and thinking of the illumined half-mile before him rather than of the darkness beyond.

After the singing, "Guide Us, O Thou Great Jehovah," President Cummock offered the closing prayer.

The attendance at the morning session was 128; at the afternoon session, 125; and at the evening session 202.

HARVEY H. GLADE, Clerk.

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### FROM THE MISSION FIELD.

**Relief Society Bazaar.**—Friday afternoon and evening of the 18th ult., the Relief Society of the Grimsby branch, Hull conference, held a bazaar and social in the Thrift Hall for the purpose of raising funds to carry on the work in that organization. The bazaar was a social and financial success.

**Reorganizations.**—Sunday, the 13th ult., Elder Clifford Cook was sustained and set apart as president of the Clayton branch of the Leeds conference, succeeding Elder Aaron P. Leishman, who has been honorably released to return home.

Tuesday, the 15th ult., the Relief Society of the Pudsey branch, Leeds conference, was reorganized. Sister Lily Sutcliffe was chosen and set apart as president, Sister Annie Aaron having resigned on account of ill health.

Elder Karl W. Collett was appointed clerk of the Leeds conference on the 8th ult.

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**Baptisms.**—Saturday, the 19th ult., President A. Walter Stevenson of the Nottingham conference conducted a baptismal service at the Mansfield Baths. A large number of saints and friends were in attendance, as well as the traveling elders in the conference. Five candidates were baptized by Elder G. Rex Sutton; one by Elder Joseph H. Valentine; and two by President Stevenson. Immediately following the baptism a confirmation service was held at the home of Brother Harry Dove. The converts were then confirmed by Elders John E. Wahlquist, William M. Oswald, Selvoy J. Boyer, Percy Whetton, and Fred D. Maughan; and by Branch Presidents Samuel Pears and Philip Calladine.

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**Meetings of Traveling Elders.**—A meeting of the traveling elders of the Sheffield conference was held Saturday, the 26th ult., in the Latter-day Saints' chapel at Pitsmoor, Sheffield, with Conference President Clarence L. Giles presiding and conducting. Many encouraging reports were given.

The traveling elders of the Liverpool conference met in their monthly Priesthood meeting, at Blackburn, the 26th ult., with President Q. David Hansen presiding. Favorable reports and suggestions were given by all the elders.

Monday, the 28th ult., the traveling elders of the Birmingham conference met in their monthly meeting at Handsworth, Birmingham. Each elder gave a favorable report, and President Francis R. Kirkham outlined and emphasized some of the essential features of missionary activity.

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**Socials.**—On Whit Monday, the 21st ult., the Pontypool branch of the Welsh conference held a successful social on the hills above Varteg. The day was spent in games, music, and feasting. Over fifty people were served refreshments by the branch Relief Society.

The Merthyr Tydfil branch of the Welsh conference held a picnic Tuesday, the 22nd ult., in a beautiful vale in the hills above Mountain Ash. The Cardiff branch and elders of the conference were guests. Games were played and a wholesome lunch was served.

Saturday evening, May 26th, the Accrington Sunday-school of the Liverpool conference entertained an appreciative gathering of saints and friends at the Blackburn Rooms, with Sister Emma Thompson conducting. President Q. David Hansen and Elder Wallace R. Budge assisted in a most successful program.

Saturday evening, the 26th ult., in the Handsworth chapel, Birmingham, a farewell social was held in honor of Elder Vernon W. Maughan, who has been transferred from the Birmingham conference to the Irish conference. A large crowd of friends and saints enjoyed an interesting program. The traveling elders of the conference presented Elder Maughan with a set of cutlery as a token of remembrance.

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**Branch Conferences.**—The Oldham branch of the Manchester conference held a successful semi-annual conference Sunday, the 13th ult., with Conference President Robert Warburton presiding over and Superintendent Frank Mellor, Branch President C. C. Heaton, and President Warburton conducting respectively the three sessions. Among those contributing to a delightful program were Eva Mills, James Langton, Frank Mills, Walter Howarth, Fred Simpson, Dolly Howarth, Emma Wiseman, and Eda Palmer. The speakers of the day were President Warburton and Elder William Blackburn. The following brother and sisters were set apart: As Sunday-school superintendent and president of the Mutual Improvement Association, Brother Frank Mellor, with Sister Emma Wiseman as second assistant in the Sunday-school and Sisters Elizabeth Longton and Rose Longton as first and second counselors in the Mutual Improvement Association.

The annual Spring conference of the Pontypool branch, Welsh

conference, was held Sunday, the 20th ult., at Severn View Place, Varteg. President Don M. Rees presided over the two sessions and Priesthood meeting, and Branch President Richard C. Thomas conducted the evening session. The speakers of the day were: President Don M. Rees, Elders Lewis F. Hansen, F. Peter Jones, Dean W. Bench, and Willard Boden, Superintendent William Griffiths, and Brother Albert Biggs. Sister Gladys Howells gave a recitation.

The Hanley branch conference was held in the hall at Glass Street, Hanley, the 20th ult., with President Robert Warburton presiding over and President M. D. Clayson conducting the two sessions. The programs were well rendered. Those participating were: Thomas Kirkham, Jun., Margie Batkin, Marion Batkin, Gertrude and Charlotte Batkin, Millicent Kirkham, and Gustave Evans. The speakers were: President Robert Warburton, President Merrill D. Clayson, and Elders Alfred V. Atkinson and William Blackburn.

Sunday, the 27th ult., a conference of the Manchester branch was held at 88 Clarendon Road, Manchester, with President Robert Warburton presiding over the two sessions, and with Superintendent Percy Glassey conducting the morning exercises. Sisters Lonisa Grint, F. Robinson, Renee Struton, and Hazel James, and Brothers Lionel Norman, with Branch President B. T. W. Norman contributed to the interesting programs. The speakers were President Warburton and Elders William Blackburn and Claude P. Heiner.

The Nelson and Burnley branches of the Liverpool conference met together on Sunday, the 27th ult., in the Nelson annual branch conference. Two interesting sessions were presided over by President Q. David Hansen. Others taking part in the day's proceedings were: Elder Leonard D. Jenson, President John E. Owens of the Burnley branch, Brothers Harry Roper, James Pickles, Robert Pickles, and Joseph Blackburn, Jun., Sisters Clara Blackburn and Gertrude Staples, and Miss Singleton. Elder Fred J. Webley was released and Elder Leonard D. Jensen was sustained as presiding elder of the Nelson branch.

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LATTER-DAY SAINTS IN GREAT BRITAIN.